The Bombay Guardian.

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WEEKLY REVIEW.

—The following is from a Home paper :

"At Linz, in Austria, the Lord Bishop of the diocese has been tried before a common jury, on the charge of preaching subversive doctrines ; and, at the instance of the State Prosecutor, he has been convicted and sentenced to three months' imprisonment. The offence charged against his Lordship was the having used from the pulpit, language calculated to bring the Government into discredit, by declaiming against the iniquity of mixed marriages, secular education, and other reforms lately effected with the sanction of the State."

We do not know what was the language used by the Bishop and cannot therefore judge whether the sentence was called for or not. We should be sorry if the Austrian authorities should engage in anything that will even seem like persecution of the Romish or any other church. It will not be easy to convince Roman Catholic priests that they may not assert the incompatibility of mixed marriages with the obedience due to their church. They enjoy this liberty in England and in the United States. But it is possible that the Bishop of Linz used language that was seditious and did not merely content himself with setting forth the doctrine of the church. How truly remarkable is the change that has passed over Austria and Spain since 1866. In their fidelity the Pope found consolation for all his troubles and losses. Rome alone remains to him, of all the countries where his bulls once thundered unchecked.

—We have received a letter from a lady asking us to protest against the views expressed by two of our correspondents on the subject of polygamy. We reserve our opinion for the present. The letters are in response to a request for communications on the subject emanating from the Consociation of churches in the Ahmednuggur district. We hope that some others who may be interested in the subject and who have looked at it on all sides will write upon it.

—The Mail just in makes us acquainted with the Irish Church Bill in the form in which it has become law. The concurrent endowment scheme has no place in it. The concessions made to the Lords have been of the nature of a better provision for the clergy of the disestablished Church. By virtue of this provision, a long interval, as we understand it, will be interposed between the hour of separation from the State, (January 1st, 1871) and the régime of the voluntary system. The surplus is reserved for future legislation, though Parliament has declared it expedient that it should be applied to the relief of unavoidable calamity.

We have much pleasure in subjoining the following note, by the esteemed author of the Lecture on Creation and Sacrifice noticed in our issue of last week. The note is intended, he says, 'not as a vindication of the Lecture, but as a contribution to a correct understanding of the truths referred to :'

"The necessity of a sacrifice for sin is founded on the fact that God is the Moral Governor of the world ; which stands in close counection with the anterior fact that God made the world. Instead of saying that Creation and Sacrifice are not connected in the Christian system, I should be inclined to make the illustration of the connection mentioned above, an important part of the exposition of Christian doctrine. My lecture did not profess to be an exposition of Christian doctrine, in any scientific sense ; and therefore the full bearing of the points touched on was not illustrated. What can be fairly said to be taught in the Lecture refers chiefly to two points : 1st, that God alone provides the sacrifice required ; and, 2nd, that the work of expiation exhibits views of the divine character which are only dimly shadowed forth in Creation. For we are told not only that God gave his only-begotten Son to be the Saviour of sinners, but also that the Word made flesh was the Word by whom all things were made ; and that the Psalm which speaks of man's dominion over the lower animals is a prophecy of Him who was made a little lower than the angels, and is now crowned with glory and honour.

Many in this Presidency will be interested to learn that the Rev. J. S. S. Robertson, formerly in this country in connection with the Church Missionary Society, is expected to return to Bombay before the end of the year. It is more than 30 years since he first came out, and he has been at home upwards of seven years. Two new missionaries for this Presidency have been appointed by the C. M. S. The Free Church of Scotland is sending a reinforcement of two to its Western India Mission. The Rev. C. Harding, of the American Mission, is expected in about four months, and a new missionary of the same Board is now on his way to Bombay.

The Annual Report of the Sharanpur Orphanage for the year ending June 30th, is very favorable. We rejoice that the means required for the support of the 71 inmates have been given without stint. The fact that one gentleman in Bombay has been able to obtain contributions to the amount of Rs. 2,000, shows how much can be done in this way when the thing is gone about heartily. The total amount received was Rs. 5,242, an average of Rs. 75 for the yearly cost of supporting and educating each orphan. We give the following extracts from the Report :

"The doors of the Asylum are always open to *bonâ fide* orphans. Every care is taken of the children, and every effort is put forth to train them up in the nurture and admonition of the Lord. Those who, by their Christian character and intelligence, give promise of future usefulness as Mission Agents receive a special training—some as Anglo-Vernacular Schoolmasters, others as Vernacular Schoolmasters, and others still as Evangelists. There are separate buildings for the boys and girls.

"The children rise at 5 o'clock A.M., have their private devotions, and then prepare their lessons. The elder girls attend to household duties, grind corn, cook, &c., &c. At 7½ A.M. the inmates attend morning prayers in the church. After service they breakfast, and at 9½ A.M. they go to the Mission Schools, according to their different classes. The girls make their own clothes, the boys', and the paupers.' They also do fancy-work, which is sold o r the benefit of the Institution. At 7½ P.M. there is evening service, and a catechetical lecture. Three evenings in the week the children that have any talent for singing, are instructed in sacred music. On the Sabbath all attend Sunday School and morning and afternoon Services.

"During the past year the children have made considerable progress in their studies. The result of the Annual and Government Examinations was satisfactory. We expect that shortly some of the boys, who are being trained as Anglo-Vernacular Schoolmasters, will matriculate at the Bombay University."

The Rev. C. S. Cooke, in conclusion, asks the friends of the Institution to remember the orphans in prayer, that their hearts may be drawn to the Lord and that they may be made useful to others.

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THE BONDAGE OF THE RICH.

In his Annotations on Bacon's Essays, Archbishop Whateley says :

"It is worth remarking, as a curious circumstance, and the reverse of what many would expect, that the expenses called for by a real or *imagined* necessity of those who have large incomes, are greater in proportion than those of persons with slender means : and that consequently a larger proportion of what are called the rich are in embarrassed circumstances, than of the poorer. Take the number of persons of each amount of income, divided into classes, from £100 per annum up to £100,000 per annum, and you will find the *per centage* of those who are under pecuniary difficulties continually augmenting as you go upwards. So that it would appear that the larger the income, the harder it is to live within it."

This we believe to be a correct statement of the case. And it is as true of society in India as it is of society elsewhere. To be in receipt of a large income and to be in easy circumstances are two very different things. We have frequently had occasion to observe in the case of those who have gradually risen from the humbler grades of service to the more lucrative, that the margin left for liberality gradually and constantly contracted as the salary became larger, until it almost disappeared. One who had not considered the matter might have supposed that with ampler means for expenditure there would be ampler means for benevolence ; but the reverse is the case. A man becomes more and more straitened as the bounties of Providence flow more largely towards him. The higher he rises the less he has at his command. And as Whateley remarks, not only is his income swallowed up by his expenditure, it does not suffice to meet it, and he is even drawn into debt. He was ahead of the world when he started ; the result of his success in life is that the world is now ahead of him. When he was poor, he owed no man any thing, and had wherewithal to give to them who had more need ; now that he is rich, he is in debt, and

so far is he from being able to succour the indigent that he actually sighs for some one to help him out of his difficulties.

The solution of this paradox is not very difficult. No man can serve God and Mammon, says Christ. Now the laws of Mammon are just the laws of society. When a man once consents to be ruled by these laws, he becomes a slave. His money is no longer his. He forfeits the right to sit down and decide for himself what he shall do with his money. Society says, What is your income? and on getting your reply it tells you immediately, with more than papal authority, what you are to do with it. Ah, you have a thousand a year; well, you must have so many servants, you must pay so much rent for your bungalow, you must have such an equipage, you must give so many dinners a year, costing on an average so much, you must deal with such a tailor and your wife with such a milliner This is *your* tariff. You that have £1,500 a year, you must take this higher scale of expenditure, and yield as strict obedience to it as the laws of the Medes and Persians demanded. Hesitate at your peril. One horse only? We ostracize you at once.—And so the code follows a man up the steps of the pyramid of society, the tariff of expenditure increasing at a rate of rapid geometrical progression.

And what is the penalty of refusing to submit to this social dictation? Simply what we have intimated, ostracism. If you care for the honor which cometh from man, if you wish to be in good repute, if the thirst for 'position' has got possession of you, if your aspirations are for the rewards that society can bestow, then you will be keenly sensitive to the penalties which society has at her command.

But what says the law of Christ to all this? The law of Christ is something very different; it is designated the perfect law of liberty. This teaches a man that he is a steward of God; that all his possessions, all his acquisitions belong to God and are to be held and used for him. It would be a violation of the trust committed to him, to allow society to dictate in what way he shall expend them. He must diligently seek and be strictly guided by the will of God. He will not consider it a matter of prime importance that he should climb as high as possible on the pyramid of society. He will not regard the income which accrues to him as given for the purpose of purchasing an entrance into a somewhat loftier circle. His great aim will be so to expend it as to obtain the approbation of Him to whom it really belongs. He will look upon the increase of income as designed to enable him to be more helpful to the needy, and the cause of religion.

Christians therefore need to be very much on their guard against the influences of this day. It is not permitted them to place their time and property at the dictation of society. Yet too many seem to think that the law of society is in some way the law of God; a law to which they must conform; in obeying which they will still however take good care to remain faithful to Christ. How can any so deceive themselves? It can only be done by allowing society to determine for you what religion is, to interpret the Gospel for you. But Christ has not taken Mammon into partnership; he has not appointed society his vicar, nor constituted it your bishop. Ye cannot serve God and Mammon. Take my yoke upon you and learn of me, says Christ, and ye shall find rest unto your souls. But how is it possible for those to find rest for their souls who are controlled by the behests of society in all their manner of living, and whose chief solicitude it is to enjoy the honor which cometh from man?

DISESTABLISHMENT.

Lord Romilly spoke the other day in the House of Lords as follows:

"Consider what is disestablishment. It is nothing more than this,—that the Crown will not appoint the bishops; that persons will not be endowed out of what originally was public property; and that no ecclesiastical courts will exist for the purpose of settling differences and disputes between them. But why is that to destroy religion? Why is not a man to hold exactly the same doctrine after that is done as he held before?"

In 500 congregations connected with the Irish Presbyterian Synod, consisting of 77,607 families, the aggregate amount contributed for the support of the ministry is £36,211. This is just a little more than an average of £70 for each congregation, or not one half the minimum salary received by every Free Church minister in Scotland. Even with the addition of the *regium donum* it falls short of that minimum. And so long as the *regium donum* is continued, it is clear that the people will not give more than they are giving. These are notable facts, and intimate distinctly that the ministers would enjoy larger stipends if there were no state connection at all. The people would give more, they would give it willingly, and they would not be any the poorer for giving it.

In the debate on Patronage in the recent General Assembly of the Established Church of Scotland, Dr. Wallace said:

"He felt himself driven to the conclusion that if they were to preserve the existence of the Establishment, if they were to prevent it from perishing from internal decay and explosion—that they should give to the people the management of their own affairs. Make whatever arrangements they chose, invent the best machinery they could in order to protect themselves from the evils that were incidental to popular election, as there were evils to all popular systems—still, it seemed to him that the principle of popular election was one that must inevitably be conceded if they were to perpetuate the existence of their Established Church."

Mr. Robinson, of Greenock, also remarked:—

"They need not blink the fact that in their congregations, speaking roughly, as compared with other Churches—the United Presbyterian Church and the Free Church—there was a strange deadness and apathy. The members of the Church did not take the same keen interest in all that concerned the honour and welfare of the Church; and he could only account for it in this way, that their energies were never called forth, their feelings were not appealed to. A minister was provided for them; they had nothing to do in that matter. The minister was paid for; they had nothing to do in that direction. All that remained for them was simply to come together, perhaps in a listless manner, on Sunday, to listen to the man appointed to minister to them by another individual. It would tend to the life of the Church if all the communicants of the Church knew they had a personal interest, not merely in the election of ministers, but in all that concerned the interest and welfare of the Church."

Men mystify themselves with regard to the meaning of this word 'State.' Why should not the State support religion? The State once persecuted it; why should it not favor it? By all means let the State favor the Church of Christ, by placing no restriction in the way of that obedience which Christ requires from his people, and that testimony which they are appointed to bear. The State, as regards the money at its disposal, is simply a trustee; State property *is the property* of all to be used in carrying on the functions of government. The State support of religion is simply the taxing of all the people, whatever their religious views, for the support of a particular denomination. The assumption is that this is according to the mind of Christ; that Christ first gathers his people out from the world, and then requires the world to help them to support their pastors; nay that he singles one or two out of seven churches and requires the world to pay tribute to them through the State treasury. In order to dispose ungodly men to lend a favorable ear to the invitations of Christ, they must be compelled to surrender their much-loved money to a cause with which they have no sympathy. When we call to mind how severely our Lord denounced the putting of stumbling-blocks in the way of those of little faith, we cannot persuade ourselves that the system of establishments is one that he approves. There is surely a better way. He gives his Spirit to his people and causes them to find their pleasure in caring for the interests of his kingdom. He gives one heart to ministers and people so that they feel that they are one. If by State arrangements the wealth of the world is placed within their reach, it becomes highly probable that they will make undue concessions to the spirit of the world, and that soon there will be great worldly prizes within the Church, stimulating the unhallowed aspirations of many.

Use is second nature; and a condition of the church to which we have long been accustomed, comes to be regarded as the normal and necessary condition, and the very mention of the word change seems treasonous and perilous. A multitude of good men in Ireland and England consider the interests of their church imperilled by the Bill lately past. We, on the contrary, believe that the churches of Christ thus released from State connection, will discover in time that an opportunity has simply been given them of showing more conspicuously than ever before that Christ is their all-sufficiency. We seem to hear a voice saying: Awake, awake, put on thy strength, O Zion; put on thy beautiful garments; shake thyself from the dust; arise and shine, for thy light is come and the glory of the Lord is risen upon thee. We do hope that instead of mourning the loss of temporal goods, and grieving over the withdrawal of worldly aid, we may soon hear exclamations of joyful surprise in view of the treasures in heaven, the goodness that God has laid up for his people, the wealth of blessing contained in the promises.

SIMPLE LESSONS FOR EARNEST LEARNERS.

Passing Through.—VI.

"For here have we no continuing city: but we seek one to come."—*Heb.* 13: 14.

There is scarcely a mail but brings us the news that an old acquaintance has died; almost every newspaper we lift tells the same sad story. And were it not that we find new friends and learn to enjoy the society of those who a little before were strangers to us, the circle of our acquaintance would contract year by year till we should soon be left almost companionless in the world—like stray birds of passage when all their fellows have taken flight to other climes.

All things about us are in a state of change. The seasons come and go; the years roll on; the earth is hastening forward to its

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final day. Plant and flowers grow up and bloom and fade; the animals receive their birth and live their little day and die. And man himself is no exception to this general law of change and decay. Tender childhood, buoyant youth, vigorous manhood, decrepit age,—these are but successive stages in man's changeful life. He too dies: he goes the way of all the earth. Here we have no continuing city.

How strange it is that while we assent at once to general statements regarding the sinfulness or mortality of mankind, we are slow to take home such statements to our own hearts. Dear friend, you who read these lines and I who write them must ourselves very soon let go any hold we have on this world and launch into eternity. The very eye that glances over these words will soon be closed in the last sleep. The seeds of dissolution are sown in your frame and soon you must doff this mortal body. The day will soon come round when you must close your ledgers and leave your desk for the last time, or, when you will make your last journey, or preach your last sermon, or visit your last patient, or teach your class for the last time, or attend for the last time to your household duties. We must soon bid adieu to the familiar scenes of our present life; we are but passing through; here we have no continuing city.

You have once and again had such solemn thoughts as these pressed upon you in the course of your life. Some one whom you knew and loved was once vigorous in the prime of manhood's strength and ruddy with the glow of health. But sickness came; and the eye that had sparkled on you with delight became dimmed and sunken in the socket; the cheek that had glowed with the bloom of health grew pale as ashes; the wasting frame lay stretched on the softest bed and the aching head reclined on the drowsiest pillow; and you glided through the shaded room with noiseless footfall and scarce uttered a whisper lest the sound should distburb the dear one laid low. And when the physician pronounced the case hopeless, you half doubted his words and hoped against hope. And oh! what a chill stole over your spirit when first you realised the terrible truth that the last grains in the sand-glass were trickling through—that life's last hour had come. And when the heart had ceased to beat and your first burst of grief was past and the feeling of utter loneliness arose in your soul and friends were gathered together in the house of mourning to pay the last sad tribute of affection which our poor humanity can pay to departed worth, and you watched the coffin as they lowered it in the grave,—when all these things were present, did not the conviction force itself on your heart with overwhelming power that very soon your own life here must come to a close and you must pass away from all you hold dear on earth?

The world affords no abiding resting place: we ourselves do not abide. Short is the life of man and swifter than a weaver's shuttle. We all do fade as a leaf. Our life is like a vapour that appeareth for a little while and then vanisheth away. And when it thus vanishes, we leave this world behind. Here we have no continuing city.

But we seek a city to come. We are not dependent on the transient state of things in which we now are; we have something to look forward to,—a city whose builder and maker is God, an inheritance held in reversion for us which is incorruptible and undefiled and which fadeth not away. Our souls have been washed in the blood of the Lamb; we have been heirs of God and joint-heirs with the Lord Jesus who is the heir of all things; we have left the land of darkness and death behind, and now we are a pilgrim band on the march through the wilderness to the inheritance of the saints in light. Often we come to an oasis in the desert or to a rugged Horeb towering aloft as a shadow from the storm and a covert from the tempest; but the scorching sands and the Marah wells of bitterness continually remind us that it is but the desert yet. Sometimes we mount to Pisgah heights and get a glimpse of that many-mansioned city which is to be our eternal home when the march is done and the rolling Jordan is passed. But as yet we have a few more stages of the desert journey; we are here but strangers and pilgrims, passing through; we have here no continuing city, but we seek one to come: we look for an inheritance.

So was it with Paul and with those whom he first addressed in the words we have been considering. So has it been with multitudes since Paul's days. And so is it still with many, the wide world over. Dear reader, are you one of those who confess that they are strangers and pilgrims on the earth? Remember that the only way to secure a place in the city yet to come, is to put your whole trust in Him who has gone to heaven to prepare mansions for His people. Let this be your first concern. Christ's command is, Seek *first* the kingdom of God and His righteousness.

The city which the heirs of glory seek and to which they look forward with confidence, will never grow old or decay. Its glories never pale. No evil one will ever scale its brilliant battlements. Its gates shut out the tempter for ever and the fear of evil will be known no more. Sin and sorrow and death have no place within its walls: they exist only in the memory of the redeemed. The roar of business is never heard in its streets, nor the sound of the funeral knell. The wail of the mourner and the cry of the oppressed are hushed in eternal silence. Griefs and groanings have ceased for ever; the worm of anxious care will gnaw no more. Sin is slain and death has vanished. And best of all, this city yet to come is abiding; its citizens will go no more out but will enjoy its glories for evermore. Every redeemed soul —feeding on the fruit of the tree of life and drinking of the pure river of the water of life that springs perennially from the fountains of God's eternal throne, and having the all-glorious perfections of God as its portion —will have happiness great as its wishes and lasting as eternity.

Surely those who have a title to this coming blessedness should walk as though they really expected to attain to it. If this world's joy fade and flee, why should we set our hearts so much upon them? Why be so desirous to run the round of pleasure? Why so eager to be foremost in the race for riches? When your plans fall through, why be so ready to be cast down as though your all were gone? Rather let us fix our thoughts on things eternal and sit so loosely to the things of earth that when our Lord will say to us, "Come up hither," we may be ready at once to arise and meet Him. And till that message come, surely we should be very earnest in our endeavours to bring others out of the way of destruction into the path of life. And especially in this land where our whole life is open to the inspection of so many who are still far off from God, we ought to see that we walk worthy of our high vocation and ought to keep a jealous watch over our hearts lest any action of our life become a stumbling-block in the way of others. Let our whole life be a constant sermon, preaching the words of the apostle, "Here have we no continuing city: but we seek one to come."

THE AMENS OF CHRIST.—XL.

VERILY *I say unto you, There is no man that hath left house or parents or brethren or wife or children for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.* Luke xviii. 29,30.

Two of our Lord's Amens in the remarks that followed the interview with the rich young ruler, we have already considered. Luke supplies us with a third.

It is one of the most established verities of the Christian religion, that they who would follow Christ to the mansions of glory, have often to part with all that is dear to them, the nearest and dearest, parents, brothers, sisters, wife, children, to say nothing of lands and loved possessions; in a word to abandon home and all its precious ties and go forth an exile and a stranger. As a rule it is so in every land in the early days of the Gospel; and even in lands called Christian there is often no alternative but this. And Christ is not willing to recognize those as true disciples who when the alternative is plainly forced upon them, do not find themselves more powerfully swayed by his attraction than by the nearest and dearest home ties.

But are not these ties imposed by God himself? these sacred affinities, is he not their author? Has he not commanded us to honor father and mother? Are not brothers and sisters taught of him when they love one another? Is not marriage his own ordinance? Does he not himself witness the vow of husband and wife to love and cleave to each other? Who shall sunder those whom God has united?

These are indeed sacred obligations. But there is one higher than all these. No man may become a traitor to his country because of those ties; when a father, a brother, a child has entered into a conspiracy to overthrow the sovereign, we may not plead the strength of these domestic bonds as a reason why we should ourselves join in the conspiracy. It has often happened that a man has had to choose between betraying his country and severing the ties of kindred; and when he has chosen the latter, the good hold him in grateful remembrance. We are first and foremost to honor God; our highest love and supreme obedience are due to Him; and it is from regard to him that we are to honor our parents and love our families. The world is full of disorder because men have parted these obligations from each other, yielding a certain deference to the inferior but disregarding the higher. The most beautiful and admirable features in the constitution of society, have become exquisitely harmful in a thousand ways, because men have lost sight of the obligation to love God supremely.

Christ was God manifest in the flesh. In him was all the fulness of the Godhead bodily. He brought with him all the claims of God. And he demanded that all the pre-

cious and consecrated ties of family should be subordinated to the obligation to follow him. He did not come to make war upon those ties. His invitations were for all; for father, mother, brother, sister, wife, children; he summoned all to follow him into the region of his Father's favor; nor had any a right to refuse obedience. But they did; and when one of their number believed and started to go forth to Christ, they stood between him and the Saviour, threatening him with undying hatred if he dared to go forth. The sacred obligations of family they used as weapons wherewith to fight against God, and as chains to bind them all where divine wrath should one day descend upon them. O how terrible the strife! What a fearful thing to have to encounter the scorn and hatred of those whom you have from infancy been learning to love; how cruel to make war upon their tender and endearing affection for yourself; where in this wide world shall you find love like theirs? Is love such a worthless thing that you can cast it away? What agony in the thought that their very love to you is to be made the occasion of life-long misery to them? This following of Christ which you consider a duty, they regard as a great crime; they consider you lost in the most deplorable sense,—lost to virtue, reason, religion, God.

Such is the strife that many have to encounter in this country. Some there are over whom these ties have no power, because their natures are utterly corrupt; sensuality, covetousness, or some other vice has made them indifferent to all the bonds of kindred; they are ready to snap them asunder not for the sake of a higher principle, but because they are without any principle; and instances are not unknown of such a one making a profession of Christianity and becoming sevenfold more the child of hell than he was before. But they who have truly heard the voice of Christ, can never be reckless of the interests of their kindred, or unaffected by the distress which their confession of Christ may bring upon their misguided friends. Christ does not call them to insensibility. They are summoned by the Commander-in-chief and must brave all inferior opposition to go to him. The soldier is bound to obey his immediate superior, his captain; but when the Leader and Commander himself appears on the scene, and bids him withdraw from the captain, his duty is plain.

There is not an obligation upon earth that is not dependent upon and connected with the command to have a supreme regard for God and for his will. Even the command, Thou shalt not steal, is only imperfectly fulfilled till men obey it with reference to God's will. A man may be so governed by the obligation that he would die rather than steal; yet shall he not once in all his life perfectly fulfil the command unless he has a right regard for Him who gave the command. For all the law and the prophets hang upon the command, Thou shalt love the Lord thy God with all thy heart, soul, mind, strength. This most important consideration is quite left out of the calculations of myriads who are pluming themselves upon their morality.

But the Amen of Christ has reference to the compensation which shall be given, in this world and in the world to come, to him who *for the sake of the kingdom of God*, goes forth to Christ, parting with all that has hitherto been dearest to him. No one, he says, shall be without it. Manifold more; a hundred fold more, it is in another gospel. Sometimes it is the delightful privilege of the believer to welcome, at the feet of Christ, those from whom he had so painfully torn himself away. His example, his prayers, have obtained for them the same grace. Then they who once cursed, heap heart-felt blessings on his head. But in the church of Crist, he is no exile. His brethren and sisters in Chist are commanded by the Master to love him even as they love the Saviour, with a love surpassing the love of those who are merely bound by natural ties.

This promise invites us all to consecrate ourselves without any reservation to Christ. How about our various affections and inferior obligations? Are they in their place? Have we subjected them all to the authority of Christ?

Observe here the connection between consecration and faith; thorough consecration and true faith. What God hath joined let no man sunder.

What is Truth?

The Trial.

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat (Gen. II. 16). In the first chapter the Creator is spoken of as Elohim; here as Jehovah Elohim; shortly after as Jehovah. But the work of Elohim is attributed to Jehovah Elohim, and that to Jehovah, so that it would be an error to attribute the change to any deep and studied design. But critics who delight in obtaining surprising results from shadowy indications, build on this change of designation a multitude of theories about Jehovists and Elohists, different writers of the different portions. This is very much as though one should find in one number of 'The Amens of Christ' or any similar series, the Saviour generally spoken of as Christ, in another as Jesus, in another as our Lord, and should thence argue that different authors had written them, and should write a volume to show what deep design had led one to use one designation, and another another. (At the same time it may be as well to note that the theory of a plural authorship for Genesis does not affect the question of inspiration. There is nothing in the Bible about the authorship of Genesis.)

The man was in communication with his Maker. He knew him as his Maker, Preserver and Sovereign; having authority over him; the right to determine what he should do; the Giver of all the good gifts that were about him. The man found in himself appetites, inclinations, susceptibilities, faculties; the power to say I will, I will not; but his I will, I will not, must wait upon the Thou mayest, mayest not, of God. Of every tree freely eat. Here was boundless liberality, unstinted kindness. On all sides, exquisite fruits created with special reference to the need of man. From one tree only was he excluded. But this fact should only have proved a blessing, by keeping him more constantly alive to the other, the crowning fact that all this surrounding copiousness was of God. Without the Thou mayest not the Thou mayest would quickly have been forgotten. Thou mayest freely eat. Here is the range for thy freedom. He that gave it can alone declare the limits within which it is a boon, beyond which it is a curse. Thou art compassed about by the munificence of thy heavenly Father; it will take thee long to become acquainted with these trees individually; the satisfaction of thy appetite is a small thing; the fruit that hangs on each of them speaks to thee of the loving care and wisdom and boundless resources of God; and in their rustling leaves there is a voice saying, Lo, I am with thee.

But of the tree of the knowledge of good and evil, thou shalt not eat of it. (Gen. II. 17) Good or evil should be shown by Adam in eating or in not eating of the tree. It was a test. The idea is not that the fruit had a virtue by which it could enlighten the mind. But it stood there as a symbol of the authority of God. It represented his sovereignty in respect to his right to forbid. All around were his good gifts to man. But the high destiny appointed to man, demanded that he should be the subject of God, guided and restrained by his will. It made little difference what the test was. Only it was better that it should be of a positive rather than moral character, for a man may yield obedience to a moral law without necessarily showing his heart's subjection to God. Well, this tree stood there as the representative of those attributes of the divine character which were not revealed by the surrounding opulence of blessing; his justice, holiness and supremacy. To eat of its fruit is to break away from God and set up as self-governor; to enter into the region of transgression. Adam knew good; he saw it all around him and felt it within him; he knew evil too inasmuch as he knew that to eat of the forbidden fruit would be evil; but he knew it not by experience.

For in the day that thou eatest thereof thou shalt surely die (Gen. II. 17.) Adam had life. God had breathed into him the breath of life and he had become a living spirit. He had not merely physical and moral life; he was in the conscious enjoyment of the favor of God, which is life. He knew God and his love; knew his own dependence upon the love and wisdom of God; was in fellowship with God. We cannot assert that his knowledge was mature; nor, on the other hand, can we believe that he was started upon his career with the intelligence of an infant in the body of an adult. The divine Spirit wrought powerfully in him; nothing was wanting to facilitate the rapid acquisition of the knowledge most needed by him. In this acquisition he doubtless experienced great joy; among all the wonders of creation there was none greater than his own being, and he probably was made sensible of this; but all wonders testified to the inconceivably greater wondrousness of him who had made all things. He knew life by blissful experience: but what might death be? Well, it would be the privation of the good which he now enjoyed; the dissolution of the amity between him and God. We can conceive of a state in which it would be sufficient to know that the will of the heavenly Father was adverse, to make the forbidden path absolutely odious; that state is perhaps not attained without prior discovery (experimental or otherwise) of the evil of sin; at all events Adam was not in that state, but in one that needed such help as the threat of punishment would afford. But he knew God, was in communion with him; knew something of the blessedness of such communion; and there had not been a single experience in his life which did not powerfully urge him to love God with all his heart, and know no will but his.

Correspondence.

To the Editor of the Bombay Guardian.

My Dear Sir,—In the *Guardian* of the 7th you say, "Grain is not ordinarily worshipped." I rather think it is. Every heap of grain in the threshing floor in this land is worshipped and has incense, &c., burnt before it as to a god, before any of it can be sold or used. Perhaps it may be said that such a ceremony is simply consecrating the grain to some god; but my impression is that it is regularly worshipped.

I one day came across a man working in a field of tobacco. Right alongside was a fine field of millet, (*jowari*). After some conversation I asked the man which was the most profitable to raise, the tobacco on which he was working, or the grain near by. Turning his body so as to look at the grain directly, he raised his joined hands to his head in the manner of adoration, and exclaimed "that is our great god" ("amtsa *parameshwar* to.") I was astonished, and I afterward asked several people whether that was a common expression with them, and they said it was. I have heard many people say that the grain is worshipped, both growing and after it is harvested.

The writer in *Fraser* says: "The worship of reptiles and vegetables *as such* can never have really occurred among mankind."

It seems to me facts are against this. I can shew you a man who says,—has said to me more than once—" a stone made me, I worship the stone." Even the heathen reprove him for saying so, and join in the ridicule, but he earnestly contends that he is right in worshipping a stone, not merely an image. If he can and does really worship the stone it is not strange that others worship plants and vegetables. Even in the days of Isaiah there were those of whom

the prophet could say "among the smooth stones of the stream is thy portion, and unto them hast thou poured out a drink offering."—Truly yours,
H.

Epitome of News.

SATURDAY,—August 7, 1869.

—"Our Nusseerabad correspondent's letter of the 26th ultimo," says the *Delhi Gazette*, "mentions the fact of a portion of one of the new barracks there occupied by troops having fallen; and the dangerous condition of other similar buildings. Great indeed is the P. W. D. of India! It sets honor, honesty, common-sense, public opinion, and the Government of India at defiance."

—*Cochin Argus*: "At the desire of the Congregation of the Propagation of the Faith, the French Emperor has conceded to the Bishops, to whatever nation they may belong, the privilege of a free passage on board any French man-of-war which may be about to return to France from any port in which a Bishop bound for the Council may be waiting for the opportunity to reach Rome.

—The *Prabhakur* is a Native paper with English editorials. We are rather surprised to find such opinions as the following expressed in it:

"Give the English Press, say we, as much freedom as it can desire; the concession will never, and can never, militate against the interests of the British Government; but by no means accord the Native Press the same measure of liberty we allow the English; placing editors of our own fatherland's colour and blood on a footing of equality with Native journalists, is simply an egregious absurdity and folly; the intelligent and well-to-do classes of Natives with all their fawning sycophancy and high-sounding professions of loyalty, entertain a secret antipathy to the foreign yoke imposed on them, and numbers of them would hail the day which would see restored to India its ancient forms of government; to place, therefore, within reach of such people the sacred privileges secured to British-born subjects as their birthrights, would be almost equivalent to placing a premium on treason and villainy; liberty of speech the Natives of this country acquired only under the tolerating and conciliating Government of the British; their ancestors hardly knew what the words meant; at all events they dared not, unless at the peril of their necks, have given utterance to such speeches, and have published such writings to the world, as their descendants in the nineteenth century are in the habit of doing with perfect impunity."

—The *Indian Church News* of July 31st bids its readers farewell. The *I. C. N.* succeeded the *Madras Churchman* which succeeded the *Bombay Powla*.

MONDAY,—August 9.

—The *Friend of India* thus notices the Gospel Propagation Society's work in Southern India:

"There are 28 native clergymen, and their flocks contributed Rs. 16,316 or Rs. 4,224 more than in the previous year. The following are the statistics of the Mission chiefly in Tinnevelly. Villages occupied, 405; Baptised persons, 21,375; Communicants, 5,380; Catechumens, 7,957; Adults able to read, 5,212; Catechists and Readers and Mixed Agents, 226; Number of Schools 245; Pupils, 8,281; Boys, 6,745; Girls, 1,536; Teachers, 259; Teachers holding English Certificates, 4; Teachers holding Bachelor of Arts Degree of Madras University, 3; Teachers holding First Arts Certificate, 14; Matriculated, 44; of other grades, 180; and Not Certificated 14. It may be added that the Church and London Missionary societies in adjoining districts are equally successful.—The old difficulty of Caste does not seem to have entirely disappeared in the Native Church of Madras, notwithstanding Bishop Wilson's vigorous action. A caste test, which consists in the partaking of a common meal at the annual meeting of the missionaries and the native assistants, is the condition of employment by the Propagation Society. But the Society is not prepared to recommend that proof of the renunciation of caste should be demanded as a condition of Baptism and of admission to the Lord's Supper, further at least than is necessary to the suitable reception of those Sacraments. This is the case in Tanjore, where the caste difficulty raged. In Tinnevelly 'ordinary and quieter methods' are adopted. The test has not been successful, and the Bishop lately issued a set of queries on the subject, with a view to the adoption of some more effectual mode of enforcing repudiation of caste on the part of the Society's Christian Agents. We regret to find that even among Church members the Propagation Society tolerates anything like caste, at least in the second generation of Christians."

—"On the completion of the Memorial Church at Delhi, it is said to be the intention of Government to make over the present Garrison Church as a place of worship for the Presbyterian soldiers."

—*Bombay Gazette*: "From a private source we learn that cholera—or some such infection—has been for some time raging frightfully at Indore, carrying off its victims daily by hundreds, not one of the persons attacked having recovered, and the hakeems pronouncing the disease incurable. The Holkar, it is said, in order to stay the contagion, has ordered all his subjects out of the city in order to worship some Hindoo goddess in a temple some miles away and offer sacrifice to her. The infection is raging in the heart of the city only—in the Residency, the European quarter, not a single case has occurred. The real cause of the sickness is said to be the stench of the place, arising from the accumulation of stagnant water after the rains in the different cesspools all over the city, the roads being very bad and there being no drainage."

—"The metal images recently dug up in the Fortress of Gwalior were made over to Maharajah Scindhia on the application of the Gwalior vakeel, but His Highness has generously returned them to the Political Agent, on learning that the Government wished to preserve them. As these bronze Budhistic images are apparently of great antiquity, and consequently of interest to archæological science, the Governor-General in Council has been pleased to present them to the Indian Museum, where they are to be deposited."

—Galle telegram: Some rather extensive discoveries of diamonds have been made near Mudgee in New South Wales.

New Zealand affairs are not in a satisfactory condition. The rebels have perpetrated fresh massacres.

A great fire occurred at Greymouth on June 11th, and several severe shocks of earthquakes have lately been experienced.

A rewal of the rebellion outbreak at Soochow is said to be apprehended.

The P. and O. Company's steamers have returned (resumed?) running between Shanghai and Nagasaki. Emigration to California is largely increasing.

—The following remarkable case of spontaneous combustion is translated from the *Moofeed-oolanam* (published at Futtehgurh) of July 29th—"The editor has heard of the following occurrence which took place within the last eight or ten days in the district of Shahjehanpore:—A man of the Thakoor caste, of the village of Burwa, near Jalalpoor, having died, his widow wished to be suttee with him. Her intention was frustrated by the police; but when the corpse was placed on the funeral-pile and the fire lighted, the fire of love which burnt within the woman spontaneously burst forth from her body in flame, and in a moment's time she attained the consummation of her desire. At present we cannot vouch for the entire correctness of this news, but next week, if we succeed in obtaining fuller information, we will publish the details."

—Cornelius Curran has been committed for trial before the High Court, for criminal intimidation towards the wife of an engine-driver on the G. I. P. R.

—A correspondent of the *Bangalore Spectator* writes:—"You'll doubtless remember that some four or five Europeans joined the Mahomedan faith about the beginning of this year, and the exodus of two of their number to Hyderabad. Well, one of these worthies, Abdool Rehman, *alias* Thomas Larkin, has been prowling about Trimulghery for the past few days, and on the plea that he is tired of the Mussulmen faith, tried to re-enlist into one of the European Regiments It has not been our misfortune to come across a purer type of the rambling vagrant than Abdool."

—The Government of India, acting on the recommendation of the Government of Bombay have appointed Assistant Surgeon Joseph Anderson K. L. S. of the Jamsetjee Jejeebhoy Hospital, to be House-Surgeon of that institution.

—*Belfast News Letter*: "A very interesting story is now being freely ventilated among the London connoisseurs. Some of our readers may have observed a recent announcement of the approaching sale by auction, in London, of three 'Constables' and one 'Turner,' said to have been purchased from the easels of the artists, and to have never left the possession of the original buyer. Of course such an announcement, proclaiming the existence of no fewer than four pictures, hitherto unknown, by the greatest English landscape painters, created an intense excitement in art circles. When the pictures were shown to the admiring public, critics went into ecstacies. The 'Turner' was the greatest 'Turner' the world had yet seen. The 'Constables" were genuine and splendid specimens. Language failed one great critic to descant on the Turneresque effects. The 'Correggiescity of Corregio,' and all that sort of thing, were fully brought into play, and, to write more practically, the painting by Turner was valued as cheap as £5,000. A private bid of £10,000 was made and accepted for the four. Then came the realities. A guarantee of genuineness was demanded. None was forthcoming, as none was said to have been had from the artists. A surviving son of Constable's is then said to have been called into counsel. He could not assert that the works were not his father's, but he declared that his father never on any occasion parted with pictures, or important pictures, without exhibiting them. A dealer of great experience was then consulted. He, it is currently reported, declared that one man painted all the four pictures, and that he believed he could produce him alive in the flesh. So the matter is now said to stand, and it tells its own story, and shows the power of the *glamour* of great names. One question remains to be answered—Who is the able and mysterious unknown who can paint equally well as Turner and Constable?"

—In a recent debate in the House of Commons, Mr. Monsell said that the money arising from the licensing of gambling-houses in Hong Kong had been included as an ordinary source of revenue in the return of revenue and expenditure for 1868. Such appropriation would never be sanctioned in future (hear, hear), and a letter had been addressed by Lord Granville to the Governor of Hong Kong, stating that it was the wish of the Government that the surplus gambling fees should be funded as a reserve for carrying out the vigorous efforts which might be made for the suppression of the exercise of the vice of gambling.

TUESDAY,—August 10.

—*Guzerat Mitra*: "The Gaekwar lately presented an athlete with a sum of Rs. 60,000, and has now proposed to give a grand feast to hundreds of Europeans who will be invited from several parts of the presidency. He intends to set special trains running at his own expense for conveying the gentlemen to Baroda. Now these people, who claim to be of the most civilized nation, will scarcely feel any wrong to regale themselves with the richest dainties and wines at the expense of the numerous trodden-down subjects. Such circumstances as this, which so often take place at Baroda, directly encourage the barbarian to oppress his subjects, whereas the durbar continues to be sadly impoverished."

—A godown at Colaba containing 200 candies of cotton, was burnt up last evening. Value of the property (uninsured) Rs. 65,000.

—*Simla I. V. Gazette*: "We are sorry to hear that the Rev. Dr. M. Mitchell met with an accident on Saturday evening while riding home. A portion of rock happened to fall on the road close to his horse, which made a sudden movement and threw his rider. The worthy doctor was severely bruised, but we are glad to say no bones were broken, and though prevented from preaching last Sunday, be will soon be all right again."

—The floating dock at Kotree just completed is 300 feet long, 80 feet wide and 12½ feet deep.

—The attempt to reach the Steamer *Thunder* reported to be in a creek of the Soonderbuns, has not been successfull.

—Two snake charmers were some time ago sentenced at Purneah to five years' imprisonment for causing the death of three men by a snake. Here is the testemony of one of the witnesses:

"Bechoo Sirdar, aged 22 years, zillah Monghyr, labourer.—The prisoners Poonai and Joomun were in Assin, teaching Titroo, Menghon, Jikree' Etwaree, Laloo, &c. some ten men snake incanta-

tions, and I was also being taught by them. At length the prisoners produced from an earthen pot two kerait and a keautiah snakes, and began to teach us the incantations, and began to make the snakes move about in front of us all. We became afraid, whereupon the prisoners said, 'Why do you fear? If the snakes bite you, we are *gooroos*, and will soon restore you.' After this they made us place our right hands on the ground, and began to make the big kerait snake move towards our heads. We immediately from fear raised our hands. Upon this the prisoners struck us with rattans, and when the snake moved to a distance, we again placed our hands on the ground. Then the prisoners took the snakes near to Titroo, Menghon, Jikree, and Etwaree, and made the snake, by striking it with a rattan, bite Titroo on the fore finger of the right hand; the throat of Titroo immediately became dry, and he became senseless; then the snake was made to bite Menghon on the fore-finger of the right hand, but Menghon did not suffer or become senseless. After this the snake was made to bite Jikree on the right hand; he did not either become senseless, but remained talking. Then the snake was made to bite Etwarree on the right wrist; he did not appear to suffer. Then Titroo died two hours before dawn and the prisoners then ran away. We went in search of them, and at 10 a. m we found them and seized them in a rice-field at Gurnabaree, west of the road, and took them to Bahadurpore. We told them to restore Titroo to life again, but they could not do it, but went and sat down at a distance. Then the police came, and we made the prisoners over to them. I heard Menghon and Jikree died on the day following."

—*Bombay Gazette*; Rajkote: "A young man named Krishnaram, who is a relation of the head English schoolmaster, was employed for some time as master of the Mission School in the station bazaar, and had thus occasion to come in contact frequently with the missionary and his catechist, a converted Banian named Kemchund. On Monday week Khrishnaram went to the Mission house and for some cause or other thought proper to remain there until Thursday last, when on a summons being issued for his appearance in the Court of Small Causes to answer a suit filed against him he was compelled to put in an appearance there. While in Court the lad's elder brother, named Jeykrishna, begged to be allowed to converse with his brother. The Court refused to permit religious discussions, but did not object to the brother having an interview in a private room. The result of the interview was that Krishnaram preferred a request to the Court to be allowed to return to his friends, as he had no desire to stay at the Mission house. The Court declined to interfere in the matter and he returned to his house."

The enquirer is first called a young man, correctly we suppose, as he has been teaching a school, and then a lad, and subsequently a boy. The Rev. Mr. Gillespie and his assistant were mobbed and pelted at the instigation of Jeykrishna. The latter has been fined for this assault.

WEDNESDAY,—August 11.

—From the proceedings of the Church Missionary Society's Committee, May 25:

"Representations were made to the Committee by Bishop Ryan, on the importance of forming a settlement for liberated Africans in the Seychelles, with a view to their employment as Native Evangelists, if qualified, in their fatherland, there being abundance of employment in the Mauritius for such as may not be suitable for spiritual work; and the Secretaries having stated that it was on several accounts desirable to transfer one of the Society's Missionaries now at Mombas to the Seychelles, for the purpose of undertaking such a charge of liberated slaves on that island as Bishop Ryan had described, sanction was given for a visit by one of the East African Missionaries to the Seychelles, with a view to ascertain the facilities and opportunities for commencing such a Mission as has been proposed.

"In connexion with the Western India Mission a paper prepared by Major Candy on the acquisition of languages was read, and directed to be printed, with a view to the adoption of the recommendations in that Mission, and to circulation in other Missions of the Society."

The Committee have voted £700 for a sanitarium on the Pulney Hills.

"In acquiring this sanitarium, the Committee entertain the hope that the vigour of the Missionaries will be sustained at a higher point, and that a temporary retreat will often—by averting the necessity for a voyage to England—prevent the Society's work from suffering during the absence of the Missionary from his station."

—The Supreme Government have sanctioned the grant of Rs. 5,000 to the Strangers' Home.

—*Englishman*: "The Rev. Mr. Long in 1848, at the Bibliotheque Royal, Paris, saw a map, more than two centuries old, of the Soonderbun Districts, in which five cities were marked down. Mr. Rainey, in consequence of this statement, wrote to Paris and procured a tracing of this map, as well as of two others, which were exhibited before the Asiatic Society at the meeting last Wednesday (August 5.) The Society will probably publish the map with a descriptive account. The names of the cities are Tacuculi, Cuspathuz, Noldy, Dapara, and Tipuna. They are all about the latitude of Saugor Island, and were not far from the sea cost, but now they must be far inland, from the vast accretion of land to the Soonderbuns."

—*Daily News*; "The late Venerable James Croft, M.A., Canon and Archdeacon of Cantebury, Rector of Cliffe at Hoo and Saltwood-cum-Hythe had married, we are told, a daughter of Archbishop Sutton. To this marriage we may assume the best of his Church appointments were due. The rectory of Saltwood, which is valued at 784*l.* per annum, is in the gift of the Archbishop of Canterbury; and so also is that of Cliffe, valued at £1,297 per annum. The deceased gentleman had held the first of these benefices thirteen years, and the second seven years, when in 1825 he was made Archdeacon of Canterbury, with a canonry annexed, valued at 1000*l.* a-year, and he held all these preferments until his recent decease. The earthly rewards he received for his services to the Church may be thus stated:

Saltwood.....	56 ×	784	£43,904
Cliffe.....	50 ×	1,297	64,850
Canonry.....	43 ×	1,000	43,000
			£151,754

—The station of Tauna, hitherto attached to to the chaplaincy of Byculla, will, in future, be under the charge of the chaplains of the Cathedral.

—*Times of India*: "The Maharajah of Jeypore has leased in perpetuity his moiety of the Sambar Salt Lake to the Government of India. The Sambur salt may be said to manufacture itself. The lake annually dries up, and then its site is found covered with an encrustation of efflorescent salt, so thick that the condiment can be dug out in lage blocks. Probably about 80,000 tons of salt are thus raised."

—Same: "We learn that His Highness the Maharajah of Jeypore has been appointed a member of the Legislative Council of His Excellency the Viceroy."

—Among the 500 troops at Deolalee, near Nassick, there have been 17 deaths in 21 days.

—*Calcutta News*: "The day before yesterday morning two cobras, each about six feet in length, were caught in one of the toll stations of the Calcutta Canal. In one hole no less than fifty eggs were found, each containing a young snake from nine to ten inches in length."

THURSDAY,—August 12.

—The Sanitary Commissioner Central Provinces is strongly of opinion that impure water is the principal cause of Cholera.

—The dangerous rocks on Malabar Hill are at last to be taken down.

—The Police and the Brokers are waging a fierce war in Bombay. The former meet for business transactions in Meadow Street, and interfere with the traffic. In the days of the share mania they started a company for the building of an exchange Persistent fining will lead them to find some room for meeting in.

—*Levant Times*: "The corner-stone of the new building for Robert College, Constantinople, was laid on Monday, 4th July—the great American anniversary—by the Hon. W. Joy Morris, United Satates Minister. This institution was founded some ten years ago by Mr. C. R. Robert, a wealthy merchant of New York who had travelled in Turkey, and was struck with the capabilities of the natives and the want of a means of their acquiring a sound Christian education. Mr. Robert gave a sum of £20,000 for the establishment of the present College at Bebek. Of this, £5,000 was expended in the purchase of furniture, books, apparatus, geological cabinet, &c. The balance, the energetic principal of the College, the Rev. Dr. Hamlin, long ago formed the resolution of applying to the erection of a large building specially adapted for the purpose, and he bought a spacious site at Roumeli-Hissar, not very far from the present College, but only succeeded a short time ago in obtaining the imperial permission to build upon it."

—It is said that the newspaper stamp will next year be reduced to a half-penny, payable every transmission.

—*Pioneer*: "There is no truth whatever in the report that Shere Ali had been shot dead in durbar. There is no doubt that Ismael Khan's plot was directed against the Ameer's life, but it was discovered, and the traitor, instead of being executed, was simply condemned to banishment in British territory. Unfortunately, however, when near the British frontier of Kohat, he escaped from his guards and has fled, it is believed, in the direction of Swat."

—The *Pioneer* publishes a table exhibiting the first results of the census taken in Oudh last February. The total population of the province is stated at 11,220,747, of which eight-ninths are Hindoos.

—Fall of rain up to Monday, Fort 73 inches; Byculla 60.

—Home Correspondent of *Madras Observer*: "Much interest is felt in the proceedings of the Palestine Exploration Fund. To sift and dive into the mounds of accumulated rubbish, and the heaps of stones in and around Jerusalem, and to penetrate its deep layers of *dust*, is the main object of the originators of the expedition. Lieut. Warren has already got down some 80 feet, and has discovered the remains of a *gigantic* bridge which seems to have connected the Temple with Mount Zion; also the *vast* stones which formed the outer wall of the Temple. Now, when we couple this attempt with many of the significant signs of the times in our day, and remember *where* it is written, "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come; *For* thy servants take pleasure in her stones, and favour the *dust* thereof."—(Ps. cii. 13, 14) I say, here surely is a reassuring message to God's true people. 'Lift up your heads for your redemption draweth nigh.'

FRIDAY,—August 13.

—*Friend of India*: "Some time since we intimated that surveyors engaged by the Government of India were at work staking a short line from Delhi to Rewaree, which may some day form portion of the Great Trunk Road to Bombay. Besides these, the following lines are likely to be shortly undertaken by direct Government agency:—

	Miles.
Mooltan to Sukkur about.....	260
Kulburgah to Hyderabad &c....	100
Carwar to Hublee.....	100
Agra and Delhi to Jeypoore and Sambur Lake.....150 and	160

"Two lines in the Madras Presidency are to be offered to companies—namely from Arconum to Cuddalore, and from Trichinopoly to Tuticorin. The future extensions of the Sind and Delhi lines may ultimately be entrusted to one or other of the three companies concerned. The Baroda Company, with its costly line and poor traffic, does not seem to be in favour; though we do not see any reason why the shaky G. I. P. should be in better position. At present, we understand, the feeling at home with the Secretary of State and his advisers is in favour of bringing the Delhi line from Ajmeer *via* Rutlam to Indore, and (we presume) round by Mhow to Khundwa on the G. I. P. main line."

—Same: The Government of India is sometimes shamefully mean. It has just declined to exempt wound pensions from the payment of Income Tax.

—A man of the 60th Rifles attacked with cholera in its worst form, and given up, was recovered by ammonia injected into a vein.

—Two prostitutes stabbed by a calasee, are lying in the Sir Jamsetjee Hospital.

—A contemporary has an article on Conversation, is which he says: "When we bear in mind that it is not meat and drink only that can make us happy, that with the best of food and the best of wines we may still pass a wretchedly dull evening, and when we remember, on the other hand, how much more we have enjoyed the plainest of dinners with two or three pleasant companions who have let neither the conversation nor the beer become flat, we shoud be satisfied of the importance of cultivating those faculties which tend to make us agreeable to our neighbours."

—The English Mail of July 23 arrived early yesterday morning. Heads of Intelligence:—The

chief points of contention between the Lords and Commons on the Irish Church Bill have been settled by compromise, and the measure will now become law.—The Prince and Princess of Wales have attended the meeting of the Royal Agricultural Society at Manchester, and they have also opened the new Docks at Hull.—The new French ministry is completed, but no day is yet fixed for the meeting of the Legislature.—A Carlist movement appears to be impending in Spain. Don Carlos has entered Navarre.—A true bill has been found against Lord Carington for assault on Mr. Grenville-Murray, and Mr. Grenville-Murray is being proceeded against on a charge of perjury. He has also been expelled from the Conservative Club.—Another terrible colliery explosion has occurred near Wigan, by which 58 lives were lost.—Mr. Warburton, the High Sheriff of Queen's County, has been fired at and seriously wounded.—The Abyssinian Committee is still taking evidence.—The new bayonet recommended for the British army is the same as that supplied to the Irish constabulary.—Mr. E. P. Bouverie, M.P., has been appointed one of the Ecclesiastical Commissioners.—The Thames Tunnel has been finally closed previously to being converted for railway use. The Holborn viaduct will not be opened till October.—The Great Warwickshire divorce case has been mentioned in court. The co-respondents are Viscount Cole and Sir F. Johnstone.—A bishopric is about to be founded for Burmah.

Mr. Goldwin Smith, writing from America, wants the British Government to make a spontaneous offer of compensation for the damages by the Alabama.—Mr. Peabody's statue in the City was unveiled by the Prince of Wales on July 23.—The Harvard crew, who are to compete in the great international boat race on the Thames with four of the Oxford University Boat Club, have arrived.—The dress of Mdlle. Schneider took fire the other night when performing at the St. James's Theatre, but no harm was done, though the danger was great.—The Queen is making a few week's stay at Osborne previous to returning to Balmoral. Her Majesty will visit Ireland next year.—The Metropolitan Board of Works are applying for power to fund their various debts into stock like Consols.—Several additional failures are reported from Lancashire.—Gold in considerable amounts is now coming forward from America, and it will be sent into the Bank.—The following names appear in the obituary of the week:—In her Majesty's Indian Army: Lieutenant-General F. T. Farrell, Bombay Infantry.—Miscellaneous: The Very Rev. Dean Waddington—Consul Dickson.

A suicide has been committed under extraordinary circumstances at St. Petersburg. Colonel Hunnins, an Esthonian by birth, was lately engaged in discussing with the Czarewitch a financial operation concerning the armament of the troops, and the Grand Duke, considering the terms proposed too high, exclaimed, "With Germans one is always sure to be cheated." On the Colonel civilly requesting His Highness to withdraw so offensive an expression, the latter forgot himself so far as to strike the officer in the face. The Colonel immediately applied to the Emperor, who ordered his son to apologize, but this he positively refused to do. Despairing of obtaining any satisfaction, and smarting under an insult he was unable to resent, the unfortunate officer committed suicide by blowing out his brains. The Emperor is said to have been most painfully affected by the sad event, and insisted on the Grand Duke attending the funeral.

—An exploring party of 25 men under Major Powell, were lost in the Rapids of the Colorada River, May 18th. One man only escaped.

—*Bombay Gazette*: "Sir Augustus Spencer will leave England by the second mail in August for Bombay to relieve Lord Napier, who is expected in England about the end of September, where he will remain till he again leaves to take the Command-in Chief in India on the fulfilment of Sir W. Mansfield's time."

TELEGRAPHIC NEWS.

London, August 4th.—In the House of Commons last night Mr. Grant Duff submitted the India Budget. He took a hopeful view of the condition of the country, and advocated a reduction in the military expenditure, the continuation of Public Works within responsible limits, and the inculcation of economical habits into the Indian public mind.—Mr. Crawford defended the Indian Railway Companies from any charges of extravagance, and declared it to be his opinion that the Government construction of Railways should be confined to Native States.—Sir Stafford Northcote urged that Government ought to proceed cautiously with the Railway scheme. He took a sanguine view of the future of India, and hoped the time would come when Government would abolish the export duties which were alike wrong in principle and injurious to both countries. In conclusion Sir Stafford said that he believed the Government of India was in safe hands, both in India and at home.—Mr. Grant Duff, replying to Mr. Denison, said, that the whole subject of the Punjaub Tenancy Act was engaging the attention of the Duke of Argyll.—The East Indian Loan Bill has been printed. It empowers the Council to raise in England £8,000,000, of which £4,000,000 are exclusively to be devoted to the construction of Railways.

6th.—In the House of Commons last night the discussion on the Indian Budget was resumed.—Messrs. Smith, Bazely, and Platt urged the importance of irrigation and cotton cultivation.—Mr. Denison generally approved of the budget, but deprecated a two sweeping discouragement of private enterprise.—Mr. Wedderburn urged that troops should be quartered in healthy stations.—Mr. Kinnaird complained of the delay in the introduction of Indian measures.—The debate was concluded by an appeal of Mr. Bright to allow the business to proceed.—The Government of India Amendment Bill has passed through committee unaltered.—The Governor-General of India Bill has passed through committee, but has been cut down to three clauses, viz. Nos. 1, 2, and 9, Mr. Grant Duff declaring it impossible to deal with the whole bill this session.—Mr. Grant Duff, replying to Mr. Gilpin, said that the policy of Government relative to the Bombay Agency of the Bank of Bengal was unchanged.—The Duke of Argyll presented yesterday the badges of the star of India to the new Companions that Order.—Mr. Graves will propose the next commercial members for the India Council (sic.)—The Bombay Mail of the 20th ult. reached Suez on the 6th inst.

Miscellany.

—*Christian Work*: The Rev. William Clark, American Missionary writes of Italian work: "Already the Gospel has made wonderful progress in Italy, and the work of the last year has borne its full part in the prophecy of far greater results.

"Wherever our evangelists have laboured there has been a visible blessing and progress. The newly formed churches evince a disposition toward self-support, and their growth is gradual and permanent. The churches of Treviso and Verona have increased rapidly during the year. In the former there is a regular congregation of one hundred and fifty, while the latter has now one hundred and thirty members. Besides these permanent organisations in a few of the large cities, itinerant evangelists have wrought a good work in many smaller places, by originating meetings for bible reading and prayer, which are cared for by frequent visitation. The testimony of our Missionary Directors, is uniform and frequent, that, with qualified men and means there is scarce a limit to the progress of the work in North and Central Italy. Natives of every grade in society are offering themselves to the work in larger numbers than can be trained, for want of means."

—The Same; Rev. M. P. Parmelee, Erzeroum: "During the war of 1828-30 a large portion of Turkish Armenia fell into Russian hands. At that time the Armenians were bitterly oppressed by the Turks, far more than at present, and therefore gladly accepted the tempting offer made them of land and civil protection, and emigrated in immense numbers to the Rusian Territory. The descendants of those Armenians still form a large proportion of the population of Russian Georgia. Labouring as we do among and for the Armenians, we have long looked with interest upon this population, and would gladly locate preachers and teachers among them, especially as there are many 'wide and effectual doors' of usefulness opened to us there. But Russian intolerance does not permit this. All that we could do, therefore, was to establish an outpost as near the Russian border as possible, from which the truth in the written word and in the hearts of men might find its way across the forbidden line. For this purpose Kars was evidently the strategic position to be occupied. Early last winter we were able to carry out our long-cherished purpose of beginning a work there. Two helpers were sent, and received with an unexpected degree of cordiality by a goodly number of the dwellers in Kars. They rented a house and began the sale of books, preaching to those who came to them, in numbers ranging from one to thirty or more at a time. But the Armenians, led by their Bishop, would not permit so peaceful a conquest of their city. They determined to drive off our helpers. They incited drunken ruffians to go in mobs to their room and carry off their books and furniture and to harass them at night with threats of expulsion or death; so that for several days a public force was necessary to protect them. The Armenians also laboured diligently to stir up the fanaticism of the Turks in opposition, by circulating stories that these men, discarding the doctrine of a future life, had come under foreign patronage to overturn and destroy the Mahommedan religion. They applied to the city judge, temporarily acting as local governor, to send those men away. At first the governor very properly declined to take any action, but afterwards, evidently moved by bribes, making a false representation of the case to the governor-general of this city, he secured an order for the transfer of our helpers to this place, which he hastened to execute. Meanwhile, we, learning the state of the case by telegraph, had made a statement to the governor-general, which led him to issue a second order recalling the first, which he said was altogether a mistake, and securing protection to our helpers. We have reason to believe this second order reached Kars by telegraph while our helpers were still there, but the local governor, eager to please the Armenians, pretended that no such order had reached him, and with indecent haste sent them to this city under guard, as if they were culprits.

"Here was victory for our enemies—a victory which filled two cities with wild exultation. But their triumph was brief, as that of the wicked is apt to be. At our request the governor-general issued two new orders; one for the protection of our helpers in their peaceable residence in Kars, and the other for the collection of damages suffered from the mob. With these orders in hand they were soon on their way back, and we now have the most gratifying news from them. The local governor (not the judge who turned them away) received them very kindly, promising them the fullest protection. All that was left for our enemies to do in opposition was to prevent our helpers from hiring a house, in which attempt, however, they did not succeed; for, by the last accounts, a house had been secured at a reasonable price, and the victory, so far as possession is concerned, is fairly won. Nor are our opposers able to keep the people away from our helpers, which is invariably their last resort; for they are having good audiences, and several families are anxious to be immediately organised into a Protestant community."

—Rev. J. Perkins, Oroomiah: "This is the last letter I shall pen to you at my missionary post, as I am soon (D.V.) to quit Persia, after thirty-five years of missionary service in this remote clime. Impaired health compels me to leave my field, where I have literally been young, but now am old. Great and blessed changes have transpired here during this long period. The wilderness has become a garden of the Lord; and the retrospect is delig' tful, yet not unmingled with chastened memories, especially in the recollection of the many godly men and women who have fallen here at my side, both in our mission and among the Nestorians. Thirteen male members of our mission, all younger than myself, and a somewhat less number of females, have gone to their rest and reward. To them, however, to die was infinite and eternal gain.

"The last months of my missionary pilgrimage here have been rendered very delightful, by precious refreshings from the presence of the Lord in several large Nestorian villages. This fresh token, that God has not forgotten to be gracious to the Nestorians, will invest my last recollections of the field of my long toils with very grateful associations during the remnant of my days.'

"The general aspects of our work are much the same as usual. The western part of our field is somewhat disturbed by rumours (probably groundless) of Episcopal interference from England. Such rumours are of course diverting and

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unsettling, and productive of no good. One of our number, Mr. Laborde, has spent the last winter in Tabreez, the commercial mart of Persia, where he has found encouragement in general missionary labours for the Armenians."

—*Evangelical Christendom*; Letter from France:

VISIT OF FATHER HYACINTHE TO THE POPE.

"I hasten to another topic. Your readers will doubtless remember that I have more than once commented upon the sermons delievered by Father Hyacinthe at Paris, Lyons, etc. (*Evan. Chris.*, pp. 11 and 139.) This eloquent preacher has rendered full justice to the salutary influence of the Bible amongst the Protestant nations. Well, it would seem—and this fact will not astonish anybody—that Father Hyacinthe has been denounced by the Jesuits, and other Ultramontanes, as a bad man, a heretic, a dangerous adversary of Roman Catholicism, and so on. These attacks became so violent, that this celebrated preacher received from Pius IX. orders to repair to Rome, in order to render an account of his doctrines, and more particularly of his discourses. According to the regulations of the Roman Church, Father Hyacinthe obeyed the commands of the Pontiff. Then M. Louis Veuillot, the most fiery mouth-piece of Jesuitism, summoned him in his journal, to give a detailed account of his conversations with Pius IX. Father Hyacinthe replied that he had been received by the Poutiff with paternal goodness, and that his sense of personsal respect forbade him to disclose the particulars of the interview. But M. Louis Veuillot did not acquiesce in such reserve, and responded by grossly insulting and reproaching this preacher, so universally esteemed. What will be the result of such scandalous proceedings? Evidently the Jesuits are discrediting themselves by the violence of their language."

M. RENAN'S NEW WORK.

"The name of M. Renan, author of the 'Life of Jesus,' which has so greatly scandalised the friends of the Gospel, appears now once more before the tribunal of public opinion, for he has published a book upon the Apostle St. Paul. This work is very voluminous, and I shall not give a complete analysis of its contents. It will suffice to say, that M. Renan, faithful to his sceptical tendencies, represents the great apostle as a passionate, intolerant man, always ready to exaggerate religious ideas, and to introduce the elements of discord amongst those to whom he declared the Gospel. Assuredly St. Paul, who evinced such ardent and admirable zeal—such a spirit of self-renunciation and self-sacrifice—does not need any defence against the unjust attacks of the French philosopher. It suffices to study his noble life and to read his excellent epistles, to be fully persuaded that St. Paul deserves the confidence, the respect, and the admiration of all true Christians. M. Renan is a sophist in his reasonings, an artist in his language, and with these extravagant pretentions he cannot even comprehend the great character, the faith, or the generous sentiments of St. Paul."

—From Andevorante, Madagascar, in the *Church Missionary Record*: The Rev. H. Maundrell writes, April 2, 1869:—

"Since the queen's prime minister's baptism, full permission, almost commands, have been issued to her subjugated races to pray; and that the Sabbath is to be kept holy, to enforce which, the national flag is hoisted on that day, in every town and village where there is divine service. We have ours flying on each side of our compound, for Andevorante possesses two flagstaffs. Our congregations and schools have consequently increased in numbers, while whole towns and villages are crying aloud for teachers. I feel that I am wanted in a hundred places at once. There is a general rush to Christianity, without a sufficient number of European Missionaries or native agents to guide or control it. The capital and interior of the country, at least Eminerina, is safe in the hands of our London Missionery brethren, but it is for the scattered tribes of the coast I fear. There will be much to do in the future, I am afraid, unless more men be sent out to help us. Oh that the Commitee could at least spare two, one for Betsizaraia, and one for Mananguara. The country to the south of the latter town, I have heard on good authority, is the most thickly populated part of Madagascar.

"We are on the most friendly terms with the London Missionary Society's brethren, as far as our distance from them will permit. A great deal of our little success is in no small degree owing to the wonderful success that has attended their Mission."

—Extract from Lecture by Dr. W. Thomson, in *Scientific Opinion*: "There has been up to the present time a strange misconception as to the temperature of the ocean—a misconception all the more singular as it is a point easy of approximate determination, and to which a good deal of attention has been directed. In all the leading text-books on physical geography we have the reiterated statement that at a certain depth the ocean has a uniform temperature of 39° F.; that the ocean is, therefore, divided into three regions, bounded by the two isotherms of 39° F.; that north and south of these lines the mean temperature of the surface is lower than that of the depths, while in the zone between them it is higher. Had the sea been fresh, it would have been perfectly intelligible that the water beyond the influence of currents and of direct solar heat, should have maintained the temperature of its point of greatest density; but it has long been well known, from the experiments of M. Depretz and others, that sea-water contracts steadily down to its freezing point, which is about 28° F. when agitated, and as low as 25° F. when perfectly still.

"Though I had often wondered what could be the cause, I believed in this permanent temperature of the sea thoroughly; and even suggested the particular course for our cruise, because it nearly coincided with the isotherm of 40° F., expecting that we should be able within a few hundred feet of the surface, to eliminate the question of heat entirely from our calculations. To our very great surprise, the thermometers, two of which were sent down on the head-line the day after we left Stornoway, to a depth of 500 fathoms, registered a minimum temperature of 49°, ten degrees above the 'permanent point.' We were at first inclined to mistrust the observation; but we took the same temperature at nearly the same spot on our return, when we were quite prepared to recognize it as the almost constant temperature of the warm, or Gulf-stream area of the region. Some days later, on leaving Thorshaven, and proceeding south-eastwards, we sounded, and took temperatures with three registering thermometers, in 510 fathoms, in lat. 60° 45′ N. and long 4° 19′ W.; when the three thermometers, which were within about 2° of one another, gave a mean result of 32·2°; almost exactly the freezing-point of fresh water, and more than 7° below the 'permanent point.' Many subsequent observations enabled us to determine that a cold area, where the thermometer ranged about 32° F., at a depth of from 4 to 500 fathoms, extended between lat. 60° and 61° N., and long. 4° 30′ and 7° 30′ W.; and that an area stretched north-westward, westward and south-westward of this cold area; in which the thermometer, to the depth of 650 fathoms, was very permanent at 47·5 to 49° F. This is an unexpected result; but it is undoubtedly in the main correct. The soundings were made with the greatest care and with the best instruments, and several thermometers by different makers were employed on every occasion, every precaution being taken to avoid error.

Since the Gulf Stream, to which we attribute the warmth of the warm area, appears to affect the temperature of the sea to the very bottom, it is easy enough to conceive that the temperature may be permanent over a considerable region at 49°; but it is not so evident why the temperature of the cold area should remain permanently two or three degrees above the freezing-point of salt water. It is possible that the freezing-point may be the actual limit, and that the Sixes thermometers, which have large bulbs, register a degree or two too high, under the enormous pressure of 100 atmospheres. If this be the case, the condition of things must be very peculiar. Minute spicules of light fresh ice must be continually forming, and rushing upwards to be melted in the first shell of water whose temperature is above the freezing-point. The animal inhabitants must live in perpetual winter—a winter not more severe, however, than that which is bravely borne by the myriads of limacinas and clios which sport in every crack in the ice-fields of the Arctic sea.

"The question of the mode of nutrition and life of animals at these great depths is a very singular one. The practical distinction between plants and animals is that plants prepare the food of animals by decomposing certain inorganic substances which animals cannot use as food, and recombining in their elements into organic compounds upon which animals can feed. This process is, however, constantly effected under the influence of light. There is little or no light in the depths, and naturally there are no plants; but the bottom of the sea is a mass of animal life. On what do these animals feed? The answer seems to be sufficiently simple: nearly all the animals—practically *all* the animals, for the small number of higher forms feed upon these—belong to one sub-kingdom, the protozoa, whose distinctive character is that they have no special organs of nutrition, but they absorb nourishment through the whole surface of their jelly-like bodies. Most of these animals secrete exquisitely-formed skeletons, sometimes of lime, sometimes of silica. There is no doubt that they extract both of these substances from the sea-water, although silica often exists there in quantity so small as to elude detection by chemical tests All sea-water contains a certain quantity of organic matter in solution. Its sources are obvious. All rivers contain a large quantity; every shore is surrounded by a fringe which averages about a mile in width of olive and red sea-weeds; in the middle of the Atlantic there is a marine meadow, the Sargasso sea, extending over three millions of square miles; the sea is full of animals which are constantly dying and decaying; and the water of the Gulf Stream, especially, courses round coasts where the supply of organic matter is enormous. It is, therefore, quite intelligible that a world of animals should live in these dark abysses, but it is a necessary condition that they should chiefly belong to a class capable of being supported by absorption through the surface of matter in solution; developing but little heat, and incurring a very small amount of waste by any manifestation of vital activity. According to this view, it seems highly probable that at all periods of the earth's history, some form of the protozoa, rhizopods, sponges, or both, predominated greatly over all other forms of animal life in the depths of the warmer regions of the sea; whether spreading, compact, and reef-like, as the laurentian and palæozoic eozon; or in the form of myriads of separate organisms, as the globigerinæ and ventriculites of the chalk. The rhizopods, like the corals of a shallower zone, form huge accumulations of carbonate of lime, and it is probably to their agency that we must refer most of those great bands of limestone which have resisted time and change, and which come in here and there with their rich imbedded lettering, to mark, like milestones, the progress of the passing ages."

—*Lecture delivered before the Royal Dublin Society.*

PASSENGERS ARRIVED.

Per *Carnatic*, August 6:

From Southampton.—Captain W. Stretten, Mr. and Mr. Geo. Shoebridge, Mr. G. D. MacCallum, and Mr. R. F. Stack.

From Marseilles.—Lieut-Col. de S. Barrow, Major Hastings Fraser, Captain C. Way, Captain George Hutchinson, Messrs. C. Gamdon, Y. C. Harris, Walpole, H. Wood, E. Wood, Geo. Bishop, Charles Wallis, R. Chaloner, and C. W. Joseph.

From Suez.—Mr. Joseph Avent.

Per *Sumatra*, 12th:

From Southampton.—Captain Malcolmson, A. O. Wiley. *2nd Class*—Sarah Ann Rumney, Sarah Hodkinson, James Ayre, T. Loynds. H. Aspden, and J. Poole.

From Marseilles.—Mr. L. Elphinston, Miss Elphinston, Captain McGillivray, Major Kennedy Mr. and Mrs. F. A. Gillan, and Mrs. Chambers.

From Suez.—Mr. W. Lancelot.

From Aden.—Mr. Nesserwanjee Eduljee.

PASSENGERS SAILED.

Per *Salsette*, 10th:

For Marseilles.—Hon'ble Roberts, Mr. J. Milree, and Dr. and Mrs. Elliott.

For Southampton.—Assist. Commanding General R. D. Ross, and Captain H. M. Hobart.

For Suez.—Mr. Mellor, and Dr. Meredith.

For Aden.—Ismail Khan, Company's servant.

DOMESTIC OCCURRENCES.

BIRTH.

WILSON—August 10th, at Aurungabad, the wife of the Rev. James Wilson, of a daughter.

DEATHS.

BONNOR—August 7th, at Malabar Hill, Bombay, Captain B. J. Bonnor, Royal Artillery.

ROBERTS—August 5th, at Byculla, Mary, the infant daughter of the late R. Roberts, Esq., aged 11 months.

DEMONTE—August 10th, at Kalbadavie, Mathew, the beloved child of Mr. and Mrs. Salvadore de Monte, aged 7 months.

ROSE—August 11th, at Mazagon, Bombay, after a lingering fever of 23 days, Sarah Ann, wife of Mr. Alexander Charles Rose and daughter of Mr. and Mrs. John King, Senior, aged 20 years, 10 months and 22 days, deeply regretted by a large number of relatives and friends.

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